

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XIV.

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PROCEEDINGS

Of "the General Convention of Universalists in the United States," at its first session, held in the city of Albany, N. Y., September, 1834.

TUESDAY EVENING, Sept. 16th.

The Convention was called to order by Br. Thomas Whittemore, Moderator of the last session of "the General Convention of the New England States and others;" and the members of the Council were requested to present their credentials: Whereupon the following persons took their seats. From

MASSACHUSETTS.

Hosea Ballou, Thomas J. Greenwood, Benjamin Whittemore, Thomas Whittemore, S. W. Paige, John Wenzel, Henry Bowen, Elias Howe.

NEW-HAMPSHIRE.

William S. Balch, H. F. Stearns, Moses Ballou, Robert Morse, George A. Cossit.

CONNECTICUT.

Matthew H. Smith, Charles Spear, Zadoc Stevens, Whitfield Coles.

VERMONT.

Warren Skinner, William Bell, J. M. Austin, W. S. Ballou, S. D. Walbridge, Jeremiah Dow, Davis Rich, Thomas Smith.

NEW-YORK.

Dolphus Skinner, Thomas J. Sawyer, I. D. Williamson, Pitt Morse, Cornelius Harsen, Stephen Van Schaack, Ira Curtis, Levi Wood.

PENNSYLVANIA.

A. C. Thomas, Jacob Myers, S. W. Fuller, Asher Moore, Elijah Dallett, Adam Brown.

After invoking the divine blessing with Br. D. Skinner, the Convention proceeded to the election of its officers by ballot, when the following persons were declared by the Chair duly elected.

Br. HOSEA BALLOU, Moderator; Br. T. J. SAWYER, Clerk. Br. A. C. THOMAS was appointed Assistant Clerk.

It was moved that a Committee be appointed to arrange the public services during this session; and that the Trustees of the First Universalist Society in Albany together with its Pastor, Br. I. D. Williamson, be said Committee. Passed. The Report of said Committee will be seen in the order of services.

United in prayer with Br. W. S. Balch, and adjourned to meet at 3 o'clock on Wednesday morning.

Met according to adjournment; and opened the Council with prayer, Br. S. W. Fuller.

It was moved that a Committee consisting of one member from each State delegation in this Convention be appointed by the Chair, to report a Code of By-Laws for this body. Whereupon the following gentlemen were appointed.

Thomas Whittemore, Mass.: Wm. S. Balch, N. H.; Zadoc Stevens, Ct.; Warren Skinner, Vt.; I. D. Williamson, N. Y.; Elijah Dallett, Pa.

Voted that a Committee of three be appointed to receive requests and report on the most favorable place to which this Convention shall adjourn. Appointed Warren Skinner, A. C. Thomas, and T. Whittemore, said Committee.

Heard Reports of the condition of our cause in Massachusetts, New-Hampshire, Connecticut, Vermont and New-York.

The Council adjourned to meet at 3 o'clock Thursday morning.

Met according to adjournment and opened the council with prayer by Br. J. Potter.

Heard Report of the condition of our cause in Pennsylvania.

The Committee appointed to draft a Code of By-Laws reported, and after mature deliberation, the following was adopted.

CODE OF BY-LAWS.

I. On each annual meeting of the Convention the Moderator of the preceding shall call to order and preside until another is chosen; in case of his absence this duty shall be performed by the former clerk, or in his absence by the standing clerk; and if neither is present, any member may call to order.

II. The first business of the Convention shall be to receive the certificates of delegates.

III. The Moderator, Clerk and standing Clerk, shall be elected by ballot—

other elections may be made in such manner as may be determined at the time.

IV. After the election of officers, the records of the preceding year shall be read by the Clerk, together with the constitutions, and the By-laws.

V. The appointment of Committees shall devolve on the Chair, unless otherwise ordered at the time.

VI. No member of the council shall be allowed to speak more than twice on any motion without permission from the chair.

VII. No laymen shall be received as proxy for a clerical delegate, nor shall a clergyman be received as proxy for a lay delegate.

VIII. All Reports, Resolutions, Motions and Amendments thereto shall be reduced to writing, at the request of any member of the council.

IX. Every member speaking shall address the Chair, and shall not be interrupted, unless to call him to order.

X. The Moderator, vacating the chair, may appoint a chairman pro tempore: but this appointment shall not extend beyond an adjournment of the Council.

XI. The Moderator shall have the privilege of speaking on questions of order, in preference to other members.

XII. In case of any regular revision of the By-Laws, the vote of a majority shall be sufficient, but to suspend a rule in any particular case, shall require a vote of two-thirds.

The Clerk read a letter from Br. Hosea Ballou 2d, resigning the office of Standing Clerk which he has for several years held under the General Convention of the New-England States, &c.

Proceeded to the election of a Standing Clerk. The votes being counted, Br. Hosea Ballou 2d was declared duly elected.

Br. W. S. Balch introduced the following preamble and resolution which was adopted.

Whereas, it is very desirable to obtain a correct statistical account of the present condition of our denomination throughout the United States; and therefore,

Resolved, That the several State Conventions be requested to obtain through their Associations as far as possible an exact statistical account of the order of Christians to which we belong, within their respective bounds, and report the same to the next session of this Convention.

It was moved that Br. Stephen R. Smith be appointed to deliver the occasional sermon at the next session of this body, and that Br. A. C. Thomas be designated as substitute. Passed.

The following resolution was introduced and unanimously adopted.

Resolved, That the thanks of the Convention be presented to our worthy Br. Hosea Ballou for his excellent occasional sermon, and that a copy be requested for publication.

Voted that the Clerk be instructed to prepare the Minutes of the proceedings of this Convention for publication, and accompany the same with a Circular Letter.

The Committee on adjournment reported that they had received requests from Hartford, Ct.; Philadelphia and New-York, asking the next session of this Convention to be held in these cities respectively. The Committee recommended Hartford as the most suitable place. The Report was accepted.

Voted that this Convention adjourn to meet in Hartford, Ct. on the evening preceding the third Wednesday of September, 1835.

United in solemn thanksgiving and prayer with the Moderator. Adjourned.

HOSEA BALLOU, Moderator.

T. J. SAWYER, Clerk.

A. C. THOMAS, Assist. Clerk.

ORDER OF PUBLIC SERVICES.

Tuesday Evening.—Prayer, Br. A. C. Thomas. Sermon, Br. M. H. Smith. Text, Matt. xix, 27, "What shall we have therefore?"

Wednesday Morning.—Prayer, Br. C. F. Le Fevre. Sermon, (Occasional) Br. H. Ballou. Text, Luke xii, 32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Afternoon.—Prayer, Br. W. Skinner. Sermon, Br. A. C. Thomas. Text, John xviii, 38, "What is truth?"

Evening.—Prayer, Br. T. J. Sawyer. Sermon, Br. T. Whittemore. Text, Acts xvii, 18, "He preached unto them Jesus and the resurrection."

Thursday Morning.—Prayer, Br. J. Potter. Sermon, Br. P. Morse. Text, Isa. lii, 7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Afternoon.—Prayer, Br. J. Myers. Sermon, Br. D. Skinner. Text, Acts xviii, 17, "And Gallio cared for none of these things."

Evening.—Prayer, Br. J. M. Spear. Sermon, Br. K. Haven. Text, Gal. iv, 18, "It is good to be zealously affected always in a good thing."

MINISTERING BRETHREN PRESENT.

Massachusetts.—Hosea Ballou, Benjamin Whittemore, Henry Bacon, Boston. Thomas Whittemore, Cambridgeport. T. J. Greenwood, Framingham. Moses B. Ballou, Stoughton. Gilman Noyes, Spencer. David Van Alstine, Princetown. John M. Spear, Hyannis.

New-Hampshire.—Wm. S. Balch, Claremont. Moses Ballou, Bath. H. F. Stearns, Great Falls.

Connecticut.—Matthew H. Smith, Rufus O. Williams, Hartford. Charles Spear, Granby. Daniel Tuttle, Farmington.

Vermont.—Warren Skinner, Shaftsbury. Wm. Bell, Woodstock. Kittredge Haven, Shoreham. Henry Gifford, Shrewsbury. John M. Austin, Montpelier. Eli Ballou, Swanton Falls. Wm. S. Ballou, Hartland. Hosea F. Ballou, Whitingham. Samuel A. Davis, Rockingham.

New-York.—I. D. Williamson, Charles Woodhouse, Albany. Dolphus Skinner, Utica. Pitt Morse, Watertown. Levi Marvin, Duaneburg. Maxey B. Newell, Schodack. Thomas J. Whitcomb, Schenectady. Salmon C. Bulkeley, Peckskill. Jesse Bushnell, Fort Plain. L. C. Brown, Bridgewater. L. L. Saddle, East-Bloomfield. William Whittaker, jr., J. Bachelor, Hudson. Job Potter, Cooperstown. Joshua Briton, jr. Middleville, Herk. Co. Russell Tomlinson, Le Roy. Timothy C. Eaton, Wolcott. Shaler J. Hillyer, North Salem. C. F. Le Fevre, T. J. Sawyer, New-York.

Pennsylvania.—A. C. Thomas, S. W. Fuller, Asher Moore, J. H. Ghon, jr. Philadelphia. Jacob Myers, Petersburg.

CIRCULAR LETTER.

The General Convention of Universalists in the United States to all of like precious faith within its bounds, sendeth Christian salutation;

Brethren,—Under the kind providence of God, we have been permitted to hold our first session. It will be seen by a reference to the proceedings that six states were represented in this Convention viz. Massachusetts, Connecticut, New-Hampshire, Vermont, New-York and Pennsylvania. The number of delegates present was respectable, constituting a council of thirty nine members.

The business of the Council was transacted with great harmony and a spirit of mutual friendship and concession was manifest throughout. A Code of By-Laws was adopted, which it was hoped might be found useful in future sessions. The Convention is particularly anxious to obtain more extensive and definite statistical information concerning the sect of Universalists in the United States. For this purpose a preamble and resolution were adopted requesting the several state Conventions to furnish the General Convention with whatever facts they might be able to collect. This is solicited not only from state Conventions which consider themselves in fellowship with the General Convention, but from all without regard to their connexions with this body, and where no state Convention, Association, or other public body exists, any information from our brethren gratefully will be received. The convention desires, if possible, to ascertain how many preachers of the Universalist faith there are in the United States, and Canada—how many societies—the number of their members—how large a portion of the time they enjoy the ministry of the word—how many meeting-houses are owned wholly, or in part by our friends—and what exertions they are making for the establishment and diffusion of our holy faith:—In short the Convention would be apprised of every thing within the knowledge of our friends concerning the present or prospective condition of our cause.

From the State Convention of Massachusetts we received a very interesting Epistle,* furnishing to a considerable extent the desired information. From this epistle it appears that there are in the State of Massachusetts, fifty six preachers and ninety six Societies. These constitute three Associations, and one State Convention. Two periodicals devoted to the propagation and diffusion of Universalism are published within this State possessing an aggregate subscription list of about seven thousand.

From the other states represented in this Convention we received no written statements.—Much very interesting information however was furnished by the delegates present. Time will allow us only to mention some of the results drawn from these statements.

Our cause in Connecticut was said to be as prosperous as at any previous time. There are about ten preachers in the State, and twenty-five societies. It has one Association and a State Convention. One or two new meeting-houses are in progress.

In New-Hampshire seven years ago there was but one preacher. He was located at Portsmouth. Now there are sixteen, and between sixty and seventy societies. We have four Associations.

*This Epistle is necessarily deferred until next week for want of room.—EDS.

and State Convention. Universalists constitute the third denomination in the State.

In Vermont there are about thirty preachers and between sixty and seventy societies. These are united into four Associations and constitute a State Convention. Four houses of public worship have been completed or are in a state of progress this season.

In New York the progress of Universalism may be said to have been rapid during the last ten years. There are now about one hundred preachers and one hundred and fifty societies. There are twelve Associations and State Convention.

In Pennsylvania the cause is highly prosperous. There are twelve or fifteen preachers, and probably twice that number of societies. There is now one Association and State Convention. Two other Associations will be organized during the present season.

This of course affords but a very imperfect view of the denomination in these several States. Most of our ministers itinerate considerably, and many places enjoy occasional preaching where no societies are formed. The press is likewise exerting a powerful influence throughout the Union. Our books, periodicals, pamphlets, &c., are finding their way into every neighborhood and cannot but produce the most happy effects.

During the session of the Convention seven public services were held, and the discourses listened to by respectable and attentive audiences. It was truly a season of refreshing to many hearts. Brethren separated by several hundred miles, here met for the first time and enjoyed the delightful interchange of fraternal and christian affection. No root of bitterness sprung up to mar the happiness of the scene, and the hour of parting brought with it many feelings of regret.

The next session of the Convention will be semi-centennial. It will then have been fifty years since the organization of the old General Convention.—God grant that it may be a jubilee indeed. This circumstance will render the occasion one of thrilling interest, and the facilities of access which Hartford presents, will, we doubt not, also contribute to ensure a very large attendance, and it is confidently anticipated that we shall then meet delegates from Conventions not this year represented.

With the most lively gratitude to God for past mercies, and the success with which he has crowned our feeble and imperfect labors; with ardent and confident prayers for a continuance of his love and guidance, we look forward with pleasing anticipations to the future. Truth will eventually triumph over prejudice and error. God's love will be known and acknowledged, and the victory of Christ over death and hell be seen and rejoiced in by the whole family of man. Go on, then, brethren, in the good work: labor with zeal and perseverance: trust in God who is the Savior of all men: be careful since you have named the name of Christ to depart from all iniquity: And to this end we "commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." By order, THOMAS J. SAWYER.

From the Southern Pioneer and Gospel Visitor.

SKETCH SERMON.

BY REV. B. STREETER.

"For God so loved the world that he gave his only begotten Son," &c.—John iii. 16.

Much is said in the scriptures, and among theologians and others, about the love of God to his offspring. The Bible declares, in so many words God is love. A sublime declaration! a glorious truth! And yet there is an astonishing diversity of opinion in the religious world, as to what is really meant by the love of God to his rational creatures. Innumerable are the conjectures upon this subject. Metaphysicians have severely taxed their abilities, and exhausted the resources of their ingenuity, in framing theories upon this glorious, yet to them, mysterious subject.

But it has occurred to me, my friends, in my retired and prayerful meditations, that a method may be very conveniently adopted, by which we may come to safe and almost certain conclusions. The method I would propose is this; ascertain what is meant by love or benevolence in some other being.

How do we know, for instance, that parents love their children? If we can answer this question, we can that also, which relates to the love of Deity.

Now we know that parents love their offspring, because they form benevolent designs towards them, and endeavor to promote their welfare. Were they to profess ever so much kindness and good will, and yet never do any thing for the real benefit of their children, should we believe them sincere? Certainly not. Hence, it is by their fruits, their efforts, their works, that we may decide in this case. Real unaffected love would induce the parent to confer upon the child, the greatest possible degree of happiness.

And is it not safe, to apply this rule of reasoning to the great author of our be-

ing, the Father of our spirits? Surely. Let the inquiry, therefore, be made, What has the Deity done for the children of his creation, which demonstrates his love, in various degrees, and even the highest degree?

If I say he is good and benevolent as our Creator, Preserver and Benefactor, it may be replied, perhaps, that we grant it to a certain extent. God's love is manifest in the organization of the human system—in shines and showers—seed-time and harvest—general health and happiness. But still there is a deficiency. Love is not manifested in a superlative degree. The sun is sometimes hidden when we seem to need his beams; the rains are often withheld, and then come down in drenching rather than refreshing showers. The earth is not always abundantly fruitful, and health and happiness are very unequally and imperfectly enjoyed. And, besides, God has, to say the least, permitted the introduction of sin and condemnation into this otherwise beautiful moral world. The life we now enjoy is temporary at least, and must be followed by death and the grave.

Although we admit, then, that God is benevolent, how shall we know that he is love, in the highest and most glorious sense? How shall my anxious mind be satisfied that his benevolence is not limited to the narrow bounds of time, and exhausted in the bestowment of this life's blessings and enjoyments?

In answer to these inquiries we must direct our attention to the words of the text.

"God so loved the world." How? "That he gave his only begotten Son." For what purpose? "That whosoever believeth in him might not perish but have everlasting life." Here then, is the manifestation required; the very exhibition which is necessary to fill up the above named deficiency, and render the evidence full and perfect that God loves the world in the highest degree.

The subject may be rendered more clear and striking, perhaps, by devoting a moment's attention to some collateral testimony from the scriptures. It will appear on examination, that God manifested his love, to a sinful, unbelieving, ungodly world. His object was to reconcile and save the world, and bring all to the participation of everlasting life. Hence we are told, "God sent not his Son into the world to condemn the world, but that the world through him might be saved." That this is a salvation from sin and its consequences is too generally admitted to require proof in this place. Christ died for the ungodly, the wicked—enemies to God by wicked works.—"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die, &c.; but God commendeth his love toward us, in that, while we were yet sinners Christ died for us." And the venerable John considers this commendation or recommendation, as the most direct and unequivocal proof that God is love. His language is remarkably forcible.

"Herein is love," saith he, "not that we love God, but that he loved us, and sent his son to be the propitiation for our sins. And if any man sin we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Such my friends is the scripture testimony concerning the love of God—the Father and Friend of human kind.—Make your own comments, draw your inferences, but O, neglect not to admire and adore the immensity of unborn and undying Love!

On the part of the Almighty there must have been a special or specified object, some grand end, or aim, in the advent and ministry of his son. That sublime and definite object was, that the world through Jesus might have everlasting life. This life everlasting, in the proper sense of the term, may imply the life of the resurrection state, though that be not its most common import in the scriptures. This life is possessed or anticipated by a true and living faith; and hence the believer is said to have eternal life, even in the present state of existence. But I apprehend that the reality—the substance, the blessing promised of God through his son is incorruptible life and ever-increasing in an immortal, celestial constitution. As saith St. Paul, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." And where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life."

We may be reminded, perhaps, that those, and those only who believe in Christ are saved from perishing, and enjoy in this world, life everlasting. Granted; and what then? Why, it only proves that our views are substantially correct.

We have argued that those who believe in the Lord Jesus Christ, anticipate, and by faith, enjoy their ultimate immortality. But the impatient and unbelieving, so long as they remain in that

situation, do perish in a certain sense. As said the prodigal, they "perish for hunger"—"perish for lack of vision," and are shut out from the light of divine benevolence and glory.

But blessed be God, they shall not perish forever or eternally. The mighty Saviour shall finally triumph in the cause of Salvation, for the Father hath given him power over all flesh, that he should give eternal life to as many as the Father hath given him. He shall see of the travail of his soul and be satisfied.

CHRISTIAN INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, OCTOBER 10, 1834.

RELIGIOUS INTEMPERANCE.

It is no desirable business often to be engaged in exposing the faults of our contemporaries. To minds naturally disposed to peace and good fellowship, there is something unthankful in the very thought of such an undertaking. But what then?—shall we—editors, who are placed on the public posts in the character of sentinels—therefore see errors abound and mischief prevail under our very eye, and hold our peace? This would be treachery to the cause of truth and virtue. We must not, we cannot, thus keep silence when duty calls to "plainness of speech." We must raise the warning voice—when admonition and rebuke are necessary.

The efforts of the sectarian partisans of the present day to increase their numbers by the "extraordinary means" now in vogue, appear to us to be a species of censurable intemperance. Indeed, excitement is the object of those efforts—and excitement is intemperance in proportion to the degree to which it is raised. Why do men drink ardent spirits? It is for the sake of the excitement which they raise—and excitement becomes drunkenness whenever it deranges the sober and discreet exercise of the mental faculties. At first a single "glass" will answer the purpose; soon, however, this loses its power to stimulate to the desired extent, and the quantity is increased. The young inebriate requires a double dose to produce the effect the former used to secure. And in time, he requires half a pint to get himself sober, after the revels of the preceding day, and will carry off his quart or more per day in sailing trim. We see the like of this similitude in the exciting measures prosecuted in the religious community of the present day. Formerly, meetings on Sunday evenings were "extraordinary means" of grace, which would excite a whole neighborhood into a frenzied revival. Shortly, the novelty of these passed away, as they became common things, and night meetings occasionally on week days, in addition to the exercises of Sunday evenings, were found necessary to produce excitement. These came to be repeated till about every night was devoted to religious meetings. By and by a week day meeting was added as an extraordinary thing. This was a wonderful measure, and secured the visits of the holy spirit with great power. At length the Methodists retired into the woods, pitched their tents and laid out for a regular built Camp meeting. This was so "extraordinary," that it shocked all other sects as indecent and outrageous. But indecent and unscriptural as they were, the fact was not to be denied, that they operated finely to produce revivals, and the production of these of course must be acknowledged as an evidence of the presence and approbation of the divine spirit. So that all objections were withdrawn, and all hands went into the still newer "measure" of four days meetings. What! a meeting to last four entire days, and this too in the middle of the week? Yes, this was the measure, and wonderful success followed. Ultimately the four days meetings have been extended to "protracted meetings," which generally now last a week or two, and sometimes forty, sixty and even eighty days and nights in succession. This is drinking half a gallon per dose. All lesser quantities have exhausted their power, and now nothing short of a constant stream, turned down as by a propelling pump, can produce a revival. It is all intemperance—the whole of it; intemperance as rank and revolting as that produced by any other stimulant.

The mischief which religious dissipation produces is manifest and great. It completely distracts the mind, and renders men and women fanatics—out of the pale of reason. They are not sane—they are intoxicated with a zeal without knowledge. Religious intemperance, also, disqualifies its subjects from prosecuting the sober business and the real duties of life. Who ever knew a man made a better neighbor or friend; or, who ever knew him rendered more punctual and honest in the fulfillment of his obligations, in consequence of his drinking in such large draughts of the spirit of fanaticism? None—we venture to say.

We have little opinion of a religion which would multiply proselytes by means intended to operate upon the passions, rather than upon the understanding. Those who resort to such means betray their own

consciousness, that their system has little to do with the sober understandings of men any farther than it may prostrate it, to lead the subject into the traces by an excitement and intoxication of the passions.

A THREE-FOLD CORD.

Universalists it must be confessed by their opponents, have the great advantage of the following insuperable and most interesting facts and circumstances in favor of their system—viz. 1. The will of God is in favor of the salvation of all men. 2. Christ died for the salvation of all men. 3. Every benevolent heart in the Universe which is touched by the spirit of heaven, desires the salvation of all men. Here is a "three-fold cord which is not easily broken." If the facts were otherwise, that is, if God did not will universal salvation; or if Christ did not come to save all men; or if the doctrine of Universal Salvation was disagreeable to the godlike heart, then there might be materials for a fair and logical argument against the system. As it is, every thing which could be desired is in our favor. And what is opposed to the salvation of all mankind? It is not the will or purpose of the Almighty;—it is not the object of Christ's mission,—and, is it the desire of a christian soul which is opposed to it? None will dare avow this. Indeed, we know of nothing opposed to it but the father of evil, and is he the character, the omnipotence and success of whose purposes it becomes christians to defend? Will he succeed and must almighty God fail? Oh, tell it not in Gath! publish it not in the streets of Askelon! Give us the advantages in support of our system which are above mentioned; and our opposers shall be welcome to set off with all the advantages of an opposite description which they can invent in support of theirs. We feel *thrice* armed with such facts to support us. Let our opponents rail on, and declare our doctrine false and pernicious. Amidst the storm of contempt and persecution which they raise, we will complacently appeal to, and rely upon the great, immovable pillars of our faith, confident in the strength of Him whose promises are all yea and amen in Christ, the all sufficient and triumphant "Savior of all men."

MAINE UNIVERSALIST ITINERACY.

The Agent of the Board of Directors for the Maine Universalist Itinerary, Rev. Seth Stetson, has completed one quarter's labors in the service of the Society, and commenced upon the second. Hitherto his success has been quite limited, but not altogether in vain. About one hundred brethren have become members of the Society and paid the entrance fee, and he has received a considerable addition by way of subscription. After deducting therefrom what the board have thought proper to allow him in consideration of his services and expenses, there will be something remaining in the hands of the Treasurer. Should the same increase continue, it is to be hoped that early in another year, say next Spring, the Board will be enabled to proceed according to the intentions of the Society and send forth several faithful laborers into the waste places in our State.

We wish it were in our power to write something which would arrest the more general and zealous attention of our brethren to this subject. We profess to love the cause, and desire to see it succeed. We lament, too, the power which the autodox in many places are acquiring whilst we sleep on our posts. But, we must not, we cannot, expect to push the car of conquest forward, or to prevent the desolating prevalence of false religion, unless we exert ourselves; and this exertion must be concerted and general. We must all feel willing to do something—something more than to hope for the best and look on in silence and inactivity.

Br. Stetson has a service which he has undertaken from a sincere desire to do his duty in behalf of our cause. It is, at best, a laborious one, and sometimes quite an unthankful one. He is a gentleman of honest intentions, and of a sincere mind, which cannot but be grieved whenever he is called to experience any thing of the illiberality and prejudice which he may be obliged to meet with on his way. We do fraternally recommend him to our friends wherever he may travel, and hope and trust they will contribute according to their means in aid of the Itinerary. At present, we believe he is visiting our brethren in some of the towns in Penobscot county. We have many friends in that quarter. And this, too is a section of the State which may in turn, need the assistance of the Itinerary.

ANECDOTE.

A brother in Penobscot county relates to us the following as an anecdote. At a camp meeting in the town of S. a Mr. W. happened to seat himself rather near the ladies. On being discovered, a clergyman, apparently enraged, approached Mr. W. remarking with emphasis, "it is contrary to our regulations for the gentlemen to be with the ladies on camp meeting occasions." Mr. W.

withdrew. It was not long, however, before this same clergyman was seen "mighty thick" with the ladies himself—being very affectionately disposed towards some and ogling others. Whereupon Mr. W. had the intolerable daring to arise, and with a loud voice, address the clergyman in his own language—"Sir, it is contrary to our regulations for gentlemen to be with the ladies on camp-meeting occasions." The thunderstruck preacher felt the force of the rebuke and was obliged to withdraw. We know not what camp-meeting laws are; doubtless there is sufficient need of a rule which would separate gentlemen and ladies on such occasions; but we do not suppose that any such rule was intended to exclude the preachers from the females—otherwise Avery might never have been troubled by a stack yard.

EXCOMMUNICATION.

It is well known that Martin Luther excommunicated the Pope. So, after the same example, we notice from time to time in the public papers, cases wherein individual members of autodox churches, having come to the light, have anticipated the excommunicatory acts of the church, and first of all excommunicated the whole body. We have an instance now before us in the Utica Magazine, of Mr. Chester Perkins of Harford, Pa., who publicly excommunicated the Presbyterian Church in that place. Here follows his Bull.

"EXCOMMUNICATION."

To all whom it may concern; This is to certify that I do hereby solemnly eject and excommunicate the Society above named, from all fellowship or connexion with me in religious sentiment; and do hereby avow my honest disbelief in the doctrine professed by its members.

CHESTER PERKINS.

"Attest, Samuel Ashton."

Mr. Perkins says that when he was a child, he spake as a child, he understood as a child, he thought as a child; but now he has become a man he thinks it his duty to put away childish things, which he does by ejecting the doctrines of the Presbyterian Church.

NEW SOCIETY.

From the Concord Star we learn that a Universalist Society has been legally organized lately in London and Canterbury N. H.

CIRCULAR LETTER.

Brethren in the Faith,—The Kennebec Association of Universalists held its annual meeting in West Waterville, on the 24th, and 25th, of the present month—as previously appointed and notified. The Ministers, and Delegates from Societies, formed a Council on the morning of the 24th, and proceeded to the transaction of such business as came before them, and such as was deemed necessary to the promotion of the Cause of truth and righteousness. But as their doings may be found in the minutes of their proceedings, it will not be needful here to name them. Every thing was done in the spirit of harmony and brotherly love—in the spirit of the gospel of peace. We shall hope that the meeting may have been productive of great good, and tended to enlarge and strengthen the borders of our spiritual Zion. At least, we shall hope it may have given a new and salutary impulse to the blessed cause of our dear Redeemer and Saviour,—the cause, as we believe, which we have espoused, and feel it to be our duty to defend. If it has produced such an effect, we shall be satisfied with the result of our labors; but if not, we must submit.

Our public meetings, on the first day of the session, were not so fully attended, as we could have wished; and even on the second day, which usually calls out the largest number, there was room enough, and to spare. Still, they were interesting. The services were performed "decently and in order,"—the discourses were well received, and the Congregations manifested an encouraging degree of satisfaction in all the public performances. A good spirit presided, and much zeal and earnestness in the cause were exhibited, by both speakers and hearers. The seed was doubtless sown in good ground; and we may reasonably expect that it will spring up, and take deep root, and grow, and bring forth fruit, "some a hundred fold, some sixty, some thirty."—Such, at least, is our strong and ardent desire—our firm belief.

It gives us pleasure to state, brethren, that the cause of truth still continues to prosper. It moves on, with an accelerated rapidity, and is, as we believe, destined to cover, in the final issue of things, the whole earth, as the waters cover the sea. But this great and desirable result must be brought about, under God, through the instrumentality of human means. We may not expect to see the benevolent doctrines of the gospel prevail, if their friends fold their arms, and stand still, or sleep at their posts. The peculiar circumstances of the times require of them a new and spirited effort, and it is time for them to awake, and go forth, and fight valiantly,—but not, let them remember, with "carnal weapons." They must fight with the sword of the spirit of truth; and when they have gained a victory, they must secure the spoils by the strong bands of christian charity and fraternal affection. They may overthrow the "strong holds" of their enemies, by forcible and convincing arguments; but they must subdue and conquer their hearts by the power of celestial love,—the pure spirit of the gospel. And until this work shall be accomplished, the victory has been gained in vain.

If the friends and advocates of the cause of Christ wish to prevail, and secure to themselves and the world a permanent and lasting good, they must concentrate and direct all their energies to one point. They must all have one object steadily in view, and allow nothing to divert their minds from it. The cause—the cause—let that be

their object, and let no minor considerations no mere differences of opinion—especially, upon unimportant subjects—draw their attention from it. Let their ambition be, not to see who shall be the greatest in the kingdom, but who can do the most good—who can be the most successful in preaching the gospel—who can turn the greatest number of sinners from the evil of their ways—who can strive the most earnestly to bring men to the knowledge of the truth. Let them all turn their minds to this point, and a salutary change would soon be witnessed in the state of things—a great improvement in the welfare of religious Societies. They would not only have a "name to live," but they would live, in truth and unity.

Brethren in the Faith,—We wish you success in all your efforts to promote the cause you have espoused, and we pray God to prosper all your laudable undertakings. Go on—and "if you faint not," the promise is, that "in due season, you shall reap."

Per order, C. GARDNER.

For the Christian Intelligencer.

MR. EDITOR,—Permit me to offer through the medium of your useful paper a few reflections on the infelicities of the present state. That humanity is attended with many painful anxieties is not to be denied. We find that trouble is almost the inseparable companion of man, from the cradle to the grave. In the tender infant there is no disguise; it expresses its pains by cries which rack the feeble frame. Many are the tears which bathe the lovely countenance. Though the pains and sufferings, which the sinless infant endures in its tender years, cannot be fully known; yet we have abundant reason to believe from its grievous tears, that its sufferings are considerable. But, leaving the troubles of infancy, we will briefly consider, the infelicities of youth! He is impelled by the force of lively and strong passions, and while his reason is feeble, and his judgment immature, he plunges into scenes of riot, infamy and wretchedness, from which it is all but impossible ever to emerge. And while unacquainted with the snares of the world; unpracticed in the intrigues of men and unsuspecting of the snares spread for his ruin, he falls an easy prey to the deceptive arts of the designing. There are bitter sorrows even for a youth uncontaminated by vice, blessed with a philanthropic, and ingenuous mind, with an enterprising spirit, and a heart panting for some useful, and conspicuous station; he is often blasted in his expectations by the malignant torch of envy, or the cruel shafts of malice, or by the machinations of enemies; just as he is ready to enter upon the theatre of glory. Surely the very imagination of such calamity, is sufficient to soften barbarity, and to move even insensibility to drop a mournful tear! These are troubles more cruel than the grave, but they are troubles to which man is born.

Even that age which produces the purest earthly felicity, is not unfrequently a state of the greatest wretchedness. The bride, designed for an *help-meet* for her husband, may become, like the mother of mankind, the occasion of heavy woes. Like the wife of Job, she may torture his feelings, by ridiculing his integrity, and wound his piety, by her cruel sarcasms on his trust and confidence in Omnipotence. By the indiscretion of her temper she may create him many enemies, and by the aspirations of her disposition, she may plunge him into expenses which his income can ill afford. The husband, also, may bring the most abject misery upon the wife. It may be her fortune like Abigail of old, to possess a good understanding, and a beautiful countenance; and to be connected to a man, who, like Nabab, is so much a son of Belial, that in safety she cannot speak to him. At home he is a tyrant, and abroad he conducts in such a manner, as to pierce with the keenest sorrow, that bosom, which is as spotless as the lily, and fill with anguish that heart, which is as innocent as the turtle-dove, and cast a deep, and solemn gloom, upon that countenance, which blooms like the summer rose.

Who can paint the infelicities which the most virtuous and exemplary families often experience? Indulgent parents are often called to mourn the loss of an affectionate son, whom the God of nature has endued with every mental charm, and in whose education no pains were spared, or cost omitted. Female softness often bewails the loss of an obliging brother and brotherly affection, and while bleeding under the afflicting stroke, she expresses her grief in the moving language of unaffected woe. The beautiful bride, on whom the affectionate husband ever looked with a heart of complacency, is removed from him, and his tender offspring are conveyed to the silent house appointed for all the living. The husband, too, in whom the wife ever found an agreeable companion, a generous friend, and an affectionate guardian, at a critical period is taken from her, and from the pledges of their mutual affection, leaving them to the sport of fortune, perhaps destitute of a competency wherein to subsist, and with hearts deeply penetrated with the irrecoverable loss.

Add to these troubles the sudden reverses of fortune. The man, who in the days of his prosperity was considered a model of perfection, in the days of adversity is despised as a wretch destitute of judgment, unsuspensible of every tender and generous feeling, and lost to every noble virtue. While borne on the current of fortune he was not without his sycophantic friends; but alas! now he is smitten, and afflicted they are the most forward to cry,—*crucify, crucify!* Should some to save appearances, step forth to assist him, they confer their favors with such haughty airs, with such looks of superiority, and in a manner so insulting, that they enhance all his troubles, and embitter all his woes, deeper wound his sensibilities, and plunges a dagger into that heart which already bleeds too freely under repeated misfortunes. There are also political evils and national calamities which add considerable to the infelicities of human life. He sees the land, in which he resides deluged in blood, and its citizens bleeding under the iron yoke of bondage. He sees flourishing villages and cities depopulated by the ravages of war; and fertile fields made desolate by famine. He sees tyranny forging his chains, and rebellion rearing her horrid aspect; he sees luxury, and profusion

corrupting the virtues of the people, and vice pouring in from all quarters like a flood; he sees infamy and bribery invading all ranks, truth and virtue discarded, offices most artful, and designing; the best men excluded from the public councils, and the vilest exalted.

In poverty, and obscurity, man has troubles, and in riches and honor he is not free. He fancies some particular situation necessary for his happiness, and after a great many exertions he obtains it, and finds that it is a bane. Placed in the most exalted situations of life, and master of the India's wealth he is even then unhappy. Finally, in every situation of life he has his troubles; he is exposed to rolling billows and threatening tempests, to lingering diseases and acute pains. At last he arrives at good old age, and while bending down under the damp cold grave yawns before him in all its horrors. He looks around for his friends with whom he began the active career of life. But, alas, alas, they have long since been numbered with the dead! The weight of years has now become a burden—the eye is dim—the head shakes—the hand trembles—the body is racked with excruciating pain—the memory fails—the pulse is irregular and faint, and the wheels of the animal machine being clogged or decayed beyond repair, the breath ceases; the body returns to the dust as it was before its organization, and the spirit to God who gave it. These are some of the troubles which human nature is heir to. But had I the imagination of a poet, and the pen of a ready writer, I could not enumerate all the ills of life. Painful as it is, to take a survey of the infelicities of human existence, I trust that it will not be without its utility. Sorrow excited by this melancholly picture is often better than laughter; for by the sadness of the countenance the heart is often made better. To this end let these meditations conspire.

For the Christian Intelligencer.

A CLERICAL FOP.

I do not know of a more disagreeable, and indeed of a more worthless character in community, than a Clerical fop. He is certainly no benefit to any class of mankind, and the good he does in the world is but small. It is true, he professes to teach mankind the way to life and salvation. He tells people how they should live. He informs them that they must forsake their wicked ways and strive to obey the Divine commands. He tells them that there is a way if they tread therein, that will conduct them to happiness. But how does he teach mankind these things? Does he appear to express an earnest desire that men should pursue the road that leadeth unto unsullied bliss? Does he teach them the blessed precepts of christianity by his own example as well as by theory? Does he lend mankind by mild and gentle persuasion, by his winning manners, his kind disposition and open and generous soul to the happy gates of gospel peace? Or in other words is he an example that others should follow? No, far from it. He is almost the last person that any one should think to follow. He teaches mankind that which he does not practice himself. He teaches by words alone, and that only, when he stands in the sacred desk before a congregation. Yes, by words only, coming from the mouth of him whose heart is prouder than Lucifer's, and whose soul never felt the enlivening beams of gospel grace.

Were I to endeavor to amuse my own fancy, in giving a description of the imaginary devil which is such a favorite hobby with many professed christians, indeed, I do not know of any better mode I could dress him out in, than would answer the nature and disposition of that supposed being so well, as that of a proud foppish clergyman. I think that I should dress out this imaginary being in the form of a young man, who professes to be a teacher of righteousness—but whose manner and deportment are quite of a different cast—with dandified coat and pantaloons, and green or white spectacles,—quite immaterial which—and then I would suppose him strutting through the streets, cutting a swarth with his cloak flying in the wind, something like a peacock with his feathers spread, and his arms extended to a considerable distance from each side of his body in order that something might come in contact with his dignified person—or I would place him in the pulpit before a congregation and suppose him addressing his hearers with all the pretended wisdom of a Newton.

Why I should paint him out in this style is, because I have ever thought that his satanic majesty always wished, like some foppish young preacher, to make himself appear in the minds of others far better than what he in reality was, but did not know exactly how to do it. And so I am much inclined to consider this supposed person as a very ignorant, self-conceited sort of a fellow, and but very little knowledge of the real good sense and sound judgment of the thinking part of community, as I have ever thought that he ought to be dressed out in that style and represented as behaving in that way, which, although it might gain the admiration and notice of such as knew not the difference between the mind and real worth, would still be the most disgusting to every person of sound reason, and of common sense. This is the reason, why I would dress out this author of all mischief in the form of a proud, haughty, foppish young clergyman.

A proud foppish deportment in any person is always disgusting to people of real worth; but it always appears the most ridiculous when seen in the man who professes to be a teacher of the gospel—especially if he happens to be a young man, who has but just entered into that arduous but great and ever important profession.

What has a minister to be proud of? or in other words, what is a preacher in possession of, that inclines him to think himself so much above the common level of mankind? Is it his superior wisdom? Is it because he takes the word of God for his guide? does he choose the precious book for the man of his counsel, for a light to his feet and a guide to his path? No, far from it. It is most assuredly a lack of real sound wisdom, and an entire ignorance of the commands, instructions and valuable pre-

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, OCTOBER 10, 1834.

DEATH BY POISON.—Mrs. Sager, whose demise is recorded in another part of our paper, died from the effect of poison—probably by Arsenic—on Sunday afternoon last. About 8 o'clock, A. M. she commenced vomiting and suspicions having been excited that she had swallowed poison, medical aid was called in, but in spite of every exertion which medical skill could make, she expired in about 6 hours, in great agony. From post mortem examination and chemical tests, no doubt exists, that her death was caused by Arsenic. From her repeated declarations while suffering under the dreadful operation of the deadly poison, and from other circumstances, strong suspicions were excited that the drug was administered by her husband, Mr. Joseph J. Sager, and he was accordingly apprehended on Monday and committed to prison the same evening. On Wednesday, the Grand Jury being then together, he was brought before that body, but when our paper went to press we had not heard whether a bill was found against him or not.

The public feeling is a good deal aroused upon the subject and a great many reports and rumors are in circulation, but as the Supreme Court happens to be in session, and will probably order a trial within a fortnight, if a bill is found, we think it but justice to the accused, to withhold any further detail of circumstances or the expression of any opinion, until that tribunal shall have adjudged him guilty or innocent.

A MODERN PROPHET.

A notorious individual, by the name of Robert Mathies, has for some time been playing upon the ignorance and credulity of the people in New-York. He commenced his career in Albany two or three years since. He proclaimed himself "The Prophet of the God of the Jews." He removed to the city of N. York, where he secured the favor of three wealthy merchants of respectable standing, who believed him to be all that he declared himself to be. They furnished him with an abundance of cash, which he spent in adorning himself with splendid robes, trimmed with gold and silver. He wore a sword of the finest workmanship and a costly watch establishment. One of these three disciples lately died in a very mysterious manner. Previous to his death, and while in health, he assigned his whole estate to the Prophet. He was shortly afterwards taken ill. His friends insisted on calling in medical aid, but Mathies prevented by saying that he had power of life and death, and that the sick man would not die. But he did die; and a subsequent examination of the body by three able physicians, resulted in the conviction that he had been poisoned. This mysterious death shook the confidence of another of the followers of Mathies, by the name of Folger, who resolved to abandon the prophet. This determination was announced to the latter, who thereupon said to F. that if he did, sickness and perhaps death would follow. An Albany paper says:

"This threat was not sufficient to overthrow their resolution, and a day was fixed upon when Mathies should leave the house. Upon the morning of that day Mathies partook of but very little breakfast, and scarcely tasted the coffee, saying, as an excuse, that he was unwell. Immediately after breakfast, Mr. Folger, his wife and children were taken violently sick. Mr. Folger did not suspect the cause of the sickness until after the villain had left the city; when, upon examination, he learned that the black woman who had done the cooking for the family, had also abstained from the use of any coffee, upon that morning, and from other circumstances, he became convinced that the woman was bribed by Mathies to poison the family. From some cause, the effort was not successful. To none of the family did it prove fatal, although all of them have not yet recovered from its effects. This transaction induced Mr. F. to procure his arrest, for which purpose he despatched the notice before mentioned.

Mathies did not expect thus suddenly to be stopped in his mad career, and expressed a great deal of surprise when arrested. He had in his possession two large trunks, which he acknowledged contained articles which did belong to Mr. Folger, but which he said, Mr. F. gave to him when he left New-York. Among the articles were sundry rich dresses, about \$500 in gold, a gold watch worth about \$150, a sword of great value, and a rod with which he was going to measure the bounds of his paradise, "the gates thereof and the walls thereof." He was taken to New-York.

His trial unfolds strange deeds of crime and fanaticism. — *Portsmouth Journal.*

One of the first efforts to establish domestic manufactures at the South has been attended with a heavy loss to the enterprising capitalist, concerned in it. The new cotton and wool factory at Athens, Geo., was destroyed by fire on the 12th ult., together with a large stock of machinery. The loss is supposed to be not less than \$40,000, not one dollar of which was insured. The fire broke out in the attic, where a quantity of refuse cotton was stored, and is said to have arisen from spontaneous combustion.

A vessel bottom up, was discovered adrift off the Island of Bermuda, 3d Sept. and towed ashore. She had been scuttled and her cargo found to consist of red oak staves; name on the stern, Helen, of Bath, supposed to be a brigantine. About 13,000 of the staves had been saved. [The above is no doubt the Hellen, Brookings, master, which sailed from Richmond in January last for Barbadoes, and has not since been heard of.]

We may say without fear of contradiction, that more than a thousand of the emigrants who have left Great Britain and Ireland the present year for the British North American Provinces, have perished by shipwreck on the passage. This is a 40th part of the whole number. Of a still greater number who have left the same countries for New York, not one has perished by shipwreck. These are facts worthy of being taken into consideration by emigrants and their friends. — *N. Y. Jour. Com.*

FOREIGN ITEMS.

Lately, as an evidence of the severity of the laws in England, a boy who obtained a hat, value 6s 6d. two loose women for filching two sovereigns, and a boy in the possession of whose mother, a mad woman, supported by him, was found some pieces of salt pork, said to have been stolen, were all transported—the two former for life, the last for seven years.

A late English writer, in enumerating the modes of punishment in China, says:—"The grand panacea however, after all, is the rod. The general application of this vigorous instrument of administration is by no means confined to China, but embraces without exception every country of the East, from Japan to Bengal, including about 500,000,000 of people, or more than half the human race. There the rod, under its various appellations of bamboo, cane, cudgel, or birch, is actively at work from morning till night, and afterwards from night till morning. The Grand Patriarch canes his first minister; the Prime minister canes the Secretary of State; the Secretary of State admonishes Lords of the treasury by belaboring their backs; these enforce their orders to the first Lord of the Admiralty by applying what is equal to a cat-o'-nine-tails. Generals cane field-officers, and field-officers the captains and subalterns. Of course the common soldiers of the celestial army are caned *ad libitum* by every body. Then husbands cane their wives, and wives their children. In short, the Chinese and their neighbors may be truly described as well-flogged nations."

Sir Astley Cooper, a celebrated London Surgeon, was recently called 180 miles from London, to give advice. On arriving at the place he examined the case, and said, "the treatment is good." He was absent but a little more than a day. His bill was 300 guineas, equal to \$1500!

The London correspondent of the N. Y. Observer says he has ascertained that the coat, which is a part of the court dress of Prince Esterhazy, an Austrian in London, cost 100,000 sterling, or \$444,000, and he estimates that the other parts of the same dress cost as much as the coat. It is said that every time he wears the coat, it costs him about \$1000 to make good the jewels which are brushed and shaken off in company. His whole person sparkles with jewels.

French Claims.—The Chamber of Deputies, (says the N. Y. Times) notwithstanding the assurances of the King of the French, have again adjourned without making an appropriation for the Five Millions of Dollars, stipulated by the treaty as an indemnity to the sufferers in the United States, by French spoliation. It is rumored also that Mr. Livingston has signified to our Government his desire to be recalled, and to withdraw from a scene of prevarication and bad faith. It was the disposition of the President to have taken strong ground on this subject the last winter, but he was induced by the representations of our Minister, as to promises of Louis Philippe, and the opinion of his councilors, to suspend his contemplated measures. — *Bost. Com. Gaz.*

From Spain.—The intelligence from Spain, shews, as far as we are able to judge, that the situation of Don Carlos was in a fair way to become critical. — In the first place, he did not appear to make any progress in his attempt to put down the existing government; and in the second, it looked very much as if General Rodil had humbled him into such a degree, that he had but little chance of escaping, at least without a battle. It is hardly possible that it could have been good policy for him to risk his cause upon a single battle, because if defeated, he could scarcely expect, or even hope to retrieve his affairs. Rodil is a brave, active, and somewhat experienced officer, and we have no doubt he will make every exertion to quell the insurrection, and seize the intruder, or drive him out of the kingdom. If under the necessity of capitulating once more, there is very little probability that Don Carlos will obtain as favorable terms the second time, as he did the first.

Polish Exiles.—A society was formed some time since in Liverpool, to protect the unfortunate and suffering patriots of the Polish Revolution, who have escaped the pangs of the arch tyrant of the north, Nicholas. This society has been pre-eminently successful in its objects. As many as 170 names have been on their books at one time, all of whom have been relieved.

The sums bestowed, after having ascertained the merits of the applicants, have varied from three to fifteen shillings per week to each individual. The British Government have at length come forward, and allowed a grant in behalf of these exiles to the amount of £10,000—£8,000 to be appropriated to the service of those who were in London, and £2,000 for those who remained in Portsmouth, where they were furnished with fuel and lodging in the barracks in addition to the weekly distribution. To every staff officer and civilian fifteen shillings; to every non-commissioned officer ten shillings; to others five shillings per week. These sums extend only to those who arrived previous to the 23th of June last, the day on which the grant received his majesty's assent.

From the French and Austrian Governments and from the Swiss Cantons the Poles are excluded, and consequently fresh arrivals into England. Many of these unfortunate patriots are gentlemen of education and produce the highest testimonials as to character.

Poland, in her struggle, has lost, it is stated, 110,000 of her bravest sons; 70,000 poured out their blood on the soil they defended; 22,000 are sent in chains to Siberia, and 18,000 are still wandering in destitution from physical wants in different parts of Europe. — *Portsmouth Jour.*

Tula, one of the largest, handsomest, and most populous Russian provincial capitals, was desolated on the 11th July by a dreadful conflagration. Nearly seven hundred private houses, nine churches, the wooden dwelling house of the numerous masters and workmen of the celebrated manufactory of arms, the iron and tallow magazines, the fish market, the butchers' market, were in a short time reduced to ashes. Many thousand inhabitants, by this catastrophe, have lost all their property, and are reduced to beggary. The Emperor Nicholas has given 100,000 roubles to relieve the most urgent wants of the inhabitants.

Insurrection in Syria.—The *Augsburgh Gazette* of the 17th inst. has the following from Constantinople of July 23:—"The insurrection in Syria assumes a most serious aspect. Ibrahim Pacha will have difficulty in maintaining his ground in that province. The greater part of the population, especially in the mountains of Libanus, is in movement. — He is endeavoring to concentrate his forces in order to put an end to the insurrection at one blow; but the Druses are a warlike people, who will oppose a stronger resistance than he met with on the part of the Porte in Natolia. The Porte, although aware of what is going on, remains inactive, and seems to be waiting the result. The news that the Viceroy has caused some regiments to be embarked for Syria, and will repair thither in person, has caused a powerful sensation here. All the Fanbourg of Pera is in movement, and couriers depart in every direction. The maintenance of the occupation of Syria is a vital question for Mehmet Ali. If he should lose the province, there is an end to his projects of aggrandizement and his independence. It must be confessed that he possesses great means for maintaining his ground, but whether he conquers or not, he must abandon the line of policy which he has hitherto pursued. He must cease to treat his new subjects as slaves.

It is supposed that the intrigues of the European Powers are at the bottom of these events. The Ambassadors of England and France are struck with them, and are watching their progress. The Porte has evidently regained confidence, and the intrigues of the Divan, which sought to detach it from Russia, are more and more neutralized. The Sultan often repeats his favorite saying—"I know what I have at present, but I know not what I should have if I listened to those who would detach me from Russia. I prefer the certain to the uncertain. I find a friend in Nicholas, but I know not what I could expect from the friendship of those who offer it to me."

How to make a Bowl of Punch.—On the 26th Oct. 1694, a bowl of punch was made at the Right Hon. Edward Russell's house, when he was Captain General and Commander in Chief of his majesty's forces in the Mediterranean. It was made in a fountain in the garden, in the middle of four walks, all covered over head with lemon and orange trees; and in every walk was a table, the whole length of it covered with cold collations, &c. In the said fountain were the following ingredients, viz: four hogheads of brandy, eight hogheads of water, twenty-five thousand lemons, twenty gallons of lime juice, thirteen hundred weight of fine Lisbon sugar, five pounds of grated nutmegs, three hundred toasted biscuits, and lastly a pipe of dry mountain malaga. Over the fountain was a large canopy to keep off the rain, and there was built on purpose a little boat, wherein was a boy, belonging to the fleet, who rowed round the fountain, and filled the cups of the company, and in all probability more than six thousand men drank thereof. — *Albany Ad.*

Remachid, a Miguelete Guerilla chieftain, continues his atrocities in the mountains of Algarves. He lately murdered all the male population of Albuera, 137 in number, calling his brutal acts, Sacred Purification!

Honor and Dishonor.—We find it stated in a Buenos Ayres paper, that the director of an equestrian company, exhibiting at Monte Video, has been compelled to make a public apology in the Monte Video papers, in consequence of one of his horses being called "Bolívar," it being considered offensive to the memory of the General. The apology was made—the excuse was, that the manager had "offended through ignorance."

Thanksgiving.—The Governor of Massachusetts, has appointed Thursday, the 27th of November next, to be observed by the People of that Commonwealth as a day of public Thanksgiving.

Doctor George C. Shattuck has contributed the liberal sum of five hundred dollars, towards completing the Bunker Hill Monument.

In looking at the English Budget for the coming year, we perceive that the chancellor proposes a reduction of taxes amounting to £1,581,000, which bear hard upon the laboring class, and to increase the income for licences to retail spirits 50 per cent. by which he will raise \$160,000, and also to raise \$35,000 on beer licences.

The editor of the Hartford Pearl offers a prize of Twenty Dollars for the best concise and spirited Essay on the following subject, the articles to be forwarded on or before the first day of November next:—"The duties of a patron of American Periodical Literature, and the importance of paying subscription moneys."

Honor.—The *Attakapas Gazette* says: a duel lately took place between two of the colored gentry—they were both dreadfully frightened, and each sent a messenger to the civil authorities apprising them of the duel, and wishing their interference—but the magistrates decided otherwise, and the poor fellows were obliged to shoot at each other for some time, when a lucky shot scratched one on the arm, and they were then satisfied.

Anron Burr and the son of Blannerhasset now occupy rooms just opposite each other, on the corner of Gold and Fulton streets, N. Y.—probably without being aware of the circumstance themselves.

The owners of property in the vicinity of Washington square, in Troy, N. Y. have recently placed in front of the Mansion House, a beautiful fountain of Italian Marble, which is supplied with water from the pipes attached to the city Waterworks. The fountain is placed upon a small mound, raised a few feet above the square which is handsomely sodded, and surrounded with an ornamental iron railing. In consequence of the elevated position of the reservoir connected with the Waterworks, the jet d'eau of the fountain plays with great beauty and power. The water can be thrown to the height of thirty feet with apparent ease. — *Troy Whig.*

Mr. Rothschild having dipped too deep in the recent stock speculations, has at last been caught and lost \$5,000,000.

New Terrors of Death.—Curl—a notorious bibliophilist in the time of Pope, and immortalized in the *Duncuad*—Campbell informs us, was so formidable for getting up lives of people, when they were hardly cold in their coffin, that Dr. Arluthnot denominated him "one of the new terrors of death."

The Boston Transcript states that Mr. William S. Thurston, who is indicted for being concerned in the Convent burning, has been set at liberty on giving six thousand dollars bail.

Mr. Isaac Jaquith of Brownville, Me., will hereafter act as agent for this paper.

Appointments.

Divine service will be performed in Bethlehem Church next Sunday by the Editor. The Editor expects to preach in Pittsford next meeting house on Sunday after next.

Br. D. T. Stevens appoints to preach in Bangor next Sunday; in Eddington on the 24; and in Orono on the 4th Sunday in this month. In Lincoln on the 1st in November, and in Stillwater on the 2d.

MARRIED.

In this town, by Moses Springer, Esq. Mr. Joseph Edgecomb to Miss Melitah S. Hooker.

In Bangor, Mr. Charles Lowell to Miss Mary B. Ellings.

In Mount Vernon by John Blake, Esq. Mr. Jonas Hastings of Northborough, Mass. to Miss Elizabeth E., eldest daughter of Samuel Davis, Esq.

In Dutton, Mr. Aaron Hale to Miss Hannah A. Kenney.

In Levant, Simon B. Harriman, Esq. to Miss Eliza D. Ladd.

DIED.

In this town, of consumption, Thomas Gilpatrick Esq. aged 57.

In this town, very suddenly, Mrs. Phebe Sager, aged about 51.

In Parkman, Oct. 7th Mr. John E. Southworth, of consumption aged 26; — Divine Providence! his disposition has left to mourn an amiable wife with an infant daughter—an aged father, and mother, a brother and sisters with a large circle of relatives and friends. Mr. Southworth to say the least was a young man of good talents, of sober life, and conversation; had from his youth been a careful reader of the bible; from the circumstances we may account for his filial duty to his parents when young, and finally embracing the glorious gospel of salvation to all men. I had the satisfaction to see him often, and converse on the subject of his approaching end—when asked how death appeared as it approached, he replied, much the same: the Lord's time is the best time. Such was the nature of his complaint as by times to give some hopes of returning health. On the morning of his death he appeared as well and even better than for weeks before. A few minutes before his death he conversed freely on various subjects, played with his child which sat upon the bed. But alas! an unusual sound called the attention of the family, but the angel of death had called, and his spirit had taken its flight to the God that gave it. We will miss the great apostle yet, for all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flowers thereof fall away. — Mr. S. had selected the words of Paul to Timothy iv. 7, "I have fought a good fight, I have finished my course, I have kept the faith." — as a subject for his funeral oration. May the choicest of heavens blessings rest on this bereaved family. A. A. R.

In Parkman, Mrs. Sally Smith consort of Mr. Arantes Smith. By the death of this individual society has lost one of its brightest ornaments, and Christianity a warm friend. Mrs. Smith as she lived, died a Christian. For many years had been a believer in the grace of God that bringeth salvation to all men, and teaching that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present evil world. Many hopes were expressed that so good a woman would not die a Universalist but heaven would have it otherwise. She conversed with composure and in full possession of reason to her last, made a full expression of her Faith and hope of the salvation of all men exhorted all to embrace the Savior as the only sure way to avoid the troubles of a sinful world and to make the bed of death easy. The last words she was heard to utter were the words of Watts —

Jesus can make a dying bed
Feel soft as downy pillows are
While on his breast I lean my head
And breathe my life out sweetly there.

Farewell! Thou sainted spirit! Farewell. A. A. R.

LIST OF LETTERS remaining in the Post-Office at GARDINER, Me., October 1st, 1834.

Pardon M. Allen,	Eliza Lemont,
Oren Bent,	John Libby,
Jonathan G. Bradley,	Simon Lawrence,
James R. Bailey,	David Linn,
Ann Blanchard,	Jerh M. Cushman,
John Babson,	Edwin Maxson,
Samuel Clay,	A. W. Maynard,
Charles J. Curtis,	Robert Malcom,
Richard Clay,	William Neal,
Sylvanus Caldwell,	Weslem Pierce,
Benjamin Chandler,	Betsey Potter,
C. Chadwick,	James W. Plummer,
John Doe,	John Pierce, 2d,
David H. Elm,	Elias Pinkham,
Moses Grover,	William Rollins,
W-d Gardner,	William Rodbird,
Catharine Goldsmith,	Simon Roberts,
Isa B. Gray,	Annie Stewart,
Era T. Hatch,	James Steward,
Samuel Hill,	George Shaw,
David Hildreth, Jr.	Mary Trunk,
Robert Harmon,	Sarah P. Whittemore,
Hannah Hildreth,	Chancy R. Weeks,
Lemuel Jones,	C. C. Wilcox,
Patten Jackson,	Elisha Whiting,
Cyrus Kendrick,	Sylvanus Waterman,
William Lawrence,	

SETH GAY, P. M.

STEAM BOAT SALE Postponed to October 11.

PURSUANT to a vote of the proprietors, the Steam Boat TICONIC, with all her furniture and fixtures of every description, will be sold by public Auction, at the Gardiner Hotel on Saturday the 11th of October inst., at 10 o'clock, A. M. If not previously disposed of by private sale. The terms of sale will be accommodating.

The Ticonic is too well known on the Kennebec river to need a particular description. She was built three years ago at a cost of about \$8,000. She has two Engines and her speed is greater than that of any other Boat ever upon the river. She will be sold very low at private sale any time prior to the 11th of October.

Will be sold also at public Auction, at the time and place above mentioned, all the WOOD which may then be on hand.

Also for sale, the LONG BOAT, belonging to the Ticonic proprietors. This Boat was built in 1833, and cost rising \$250, and is now nearly as good as new, having been very little used. It will be sold very low, on application to either of the Directors.

P. SHELDON,
J. R. PHILBRICK, } Directors,
DAVID PAGE,
Gardiner, October 2, 1834. 40

500 DOLLARS LOST.

ON the 1st of September inst., the subscriber enclosed in a Letter a \$500 NOTE of the Oriental Bank, Boston, and directed it to Charles Pike, Esq. Kingfield, Me., which has not been received. But the Note has been returned to the Bank. If any Bank or individual has received such a Note, and will give such information as will detect the rogue, to Mr. Daniel Steward, Jr., Anson, Me., or Aaron Capen, Gardiner, or the subscriber in Boston, shall be suitably rewarded. EDWARD CREHORE.

Boston, October 3, 1834. 41

THE ORPHAN'S LAMENT.

BY S. S. OSGOOD.

Oh! give me back the years gone by,
The time that once was mine;
The hope, the joy, that lit my eye;
That happiness divine!

My home is now on every shore,
And on the deep, deep sea;
And yet alas! I feel no more
What hope was once to me!

I do not hear a mother's prayer,
A father's gentle tone;
The merry laughter ringing there—
My brother's and my own!

I do not see the green where we,
Each morning used to play;
Where my young heart was light and free,
As was the light of day.

The grass grows o'er my mother's grave,
The birds sing sadly there!
My home is on the shore—the wave—
Alas! I know not where!

"GOD IS LOVE."

God is love: his mercy brightens
All the path in which we rove;
Bliss he wakes, and we he lights,
God is Wisdom, God is Love.

Chance and change are busy ever,
Man decays, and ages move;
But his mercy waneeth never,
God is Wisdom, God is Love.

Even the hour that darkest seemeth,
Will his changeless goodness prove;
From the mist his brightness streameth,
God is Wisdom, God is Love.

He with earthly cares entwineth
Hope and comfort from above;
Every where his glory shineth,
God is Wisdom, God is Love.

ZIITO, THE SORCERER.

Very extraordinary things are related of Ziito a sorcerer, in the court of Wenceslaus, king of Bohemia and afterwards emperor of Germany, in the latter part of the fourteenth century. This is perhaps, all things considered, the most wonderful specimen of magical power any where to be found. It is gravely recorded by Durbravens, bishop of Olmutz, in his history of Bohemia. It was publicly exhibited on occasion of the marriage of Wenceslaus with Sophia, daughter of the elector Palatine of Bavaria, before a vast assembled multitude.

The father-in-law of the king, well aware of the bridegroom's known predilection for theatrical exhibitions and magical illusions, brought with him to Prague, the capital of Wenceslaus, a whole wagon-load of morrice-dancers and jugglers, who made their appearance among the royal retinue. Meanwhile Ziito, the favorite magician of the king, took his place obscurely among the ordinary spectators. He however immediately arrested the attention of the strangers being remarked for his extraordinary deformity, and a mouth that stretched completely from ear to ear. Ziito was for sometime engaged in quietly observing the tricks and sleights that were exhibited. At length, while the chief musician of the elector Palatine was still busily employed in showing some of the most admired specimens of his art, the Bohemian, indignant at what appeared to him the bungling exhibitions of his brother-artist, came forward, and reproached him with the unskillfulness of his performances. The two professors presently fell into warm debate. Ziito, provoked at the insolence of his rival, made no more ado but swallowed him whole before the multitude, attired as he was all but his shoes, which he objected to because they were dirty. He then retired for a short while into a closet, and presently returned leading the magician along with him.

Having thus disposed of his rival, Ziito proceeded to exhibit the wonders of his art. He showed himself first in his proper shape, and then in those of different persons successively, with countenance and stature entirely dissimilar to his own; at one time splendidly attired in robes of purple and silk, and then in a twinkling of an eye in coarse linen and a clownish coat of frieze. He would proceed along the field with a smooth and undulating motion without changing the posture of a limb, for all the world as if he were carried along in a ship. He would keep pace with the king's chariot, in a car drawn by barn-door fowls. He also amused the king's guests as they sat at table, by causing when they stretched out their hands to turn into the cloven feet of an ox, and at other times into the hoofs of a horse. He would clap on them the antlers of a deer, so that, when they put their heads out the windows to see some sight that was going by, they could by no means draw them back again; while he in the mean time feasted on the savory eates that had been spread out before them, at his leisure.

At one time he pretended to be in want of money, and to task his wits to devise the means to procure it. On such an occasion he took up a handful of grains of corn, and presently gave them the form and appearance of thirty hogs, well fattened for the market. He drove these hogs to the residence of one Michael, a rich dealer, but who was remarkable for being penurious and thrifty in his bargains. He offered them to Michael, for whatever price he should judge reasonable. The bargain was presently struck, Ziito at the same time warning the purchaser, that he should on no account drive them to the river to drink. Michael, however, paid no attention to this advice; and the hogs no sooner arrived at the river, than they turned into grains of corn as before. The dealer greatly enraged at this trick, sought high and low for the seller, that he might be revenged on him. At length he found

him in a vintner's shop seemingly in a gloomy and absent frame of mind, reposing himself, with his legs stretched out on a form. The dealer called out to him, but he seemed not to hear. Finally he seized Ziito by one foot, plucking at it with all his might. The foot came away with the leg and thigh; and Ziito screamed out apparently in great agony. He seized Michael by the nape of the neck, and dragged him before a judge. Here the two set up their separate complaints, Michael for the fraud that had been committed on him, and Ziito for the irreparable injury he had suffered in his person. From this adventure came the proverb, frequently used in the days of the historian, speaking of a person who had made an improvident bargain, 'He has made just such a purchase as Michael did with his hogs.'

THE LANGUAGE OF ANIMALS.

"That animals have each a language of their own to one another," says James Hogg, in his Sermons, "there can be no doubt. I know a good deal of their language myself. I know by the voice of the raven when he has discovered one of my flock dead—I know also his prelude to the storm and fine weather. The moor-fowls can call one another from hill to hill. I learned to imitate their language so closely that I could have brought scores of them within the range of my shot of a morning. The black-cock has a call too, which brings all his motley mates around him, but the females have no call. They are a set of subordinate beings, like the wives of a nabob. They dare not even incubate upon the same hill with their haughty lords. But the partridge, and every mountain bird, have a language to each other, and though rather circumscribed, it is perfectly understood, and, as Wordsworth says, 'not to me unknown.' Even the stupid and silly barn door hen, when the falcon appears, can, by one single alarm note make all her chickens hide in a moment. Every hen tells you when she has laid her egg; and, lest it should not be well enough heard or understood, the cock exerts the whole power of his lungs to divulge the important secret. The black faced ewe, on the approach of a fox or a dog, utters a whistle through the nostrils which alarms all her comrades, and immediately puts them upon the look out. Not one of them will take another bite until they discover whence the danger is approaching. If the dog be with a man, sundry of them utter a certain bleat, which I know well but cannot describe, and begin feeding again. If the dog is by himself, they are more afraid of him than any other animal, and you will then hear the whistle repeated through the whole flock.

"But the acuteness of the sheep's ear surpasses all things in nature that I know of. A ewe will distinguish her own lamb's bleat among a thousand all braying at the same time, and making a noise a thousand times louder than the singing of psalms, at a Cameronian sacrament in the fields, where thousands are congregated—and that is no joke either. Besides the distinguishment of voice is perfectly reciprocal between the ewe and lamb, who amid the deafening sound, run to meet one another. There are few things have ever amused me more than a sheep shearing, and then the sport continues the whole day. We put the flock into a fold, set out all the lambs to the hill, and then send the ewes to them as they are shorn. The moment that a lamb hears its dam's voice, it rushes from the crowd to meet her, but instead of finding the rough, well-clad, comfortable mamma, which it left an hour, or a few hours ago, it meets a poor, naked shivering—a most deplorable-looking creature. It wheels about, and uttering a loud, tremulous bleat of perfect despair flies from the frightful vision. The mother's voice arrests its flight—it returns—flies, and returns again, generally for ten or a dozen times before the reconciliation is fairly made up."

From the N. Y. Evening Star.

A CHAPTER ON TEMPER.

One of the most impressive admonitions ever given to a mother, is found in the advice of her physician, never to nourish her infant when in a passion, as the pure fountain from whence it derives support, is for a time poisoned by the ebullitions of rage, and convulsions and death too frequently follow. How dreadful, therefore, is the consequence of passion, when it may even endanger the life of the innocent being at the very moment when it receives the nourishment so necessary for its existence—and how frequently is every enjoyment through life poisoned by giving way to the force of a crabbed, petulant, wayward temper. Something may be charged to Dame Nature in the formation of our tempers, but more to early impressions—to proper corrections, to severe admonitions in repressing and checking the gusts of passion in a child. This watchful and anxious duty is more necessary with a daughter than with a son, because a boy is thrown upon the world, mingles with mankind, and rudeness and passion are promptly checked by prompt punishment and the rough treatment he experiences on life's stormy billows, is an efficient corrective of a bad temper. Not so with a girl.—From her pursuits and domestic habits, she is necessarily estranged from the world until that period arrives when she is called upon to take an interest in its bustling concerns, when

her accomplishments, and probably, personal attractions, draw around her friends and admirers; and when she is about to be translated from scholastic pursuits and maiden habits to the more elevated sphere in which the wife or mother moves.—Here is the trying moment. The ardent admirer sees in the object of his fond affection nothing but what is truly amiable; he finds her all that glowing fancy had painted;—but when the giddy lover is superseded by the temperate husband, and he anxiously examines with deeper scrutiny into the qualities of her head and heart, he is shocked beyond expression to find youth and beauty under the deformity of a confirmed bad temper—and he dates his misery and unhappiness from the moment of his unfortunate discovery—he finds that nature has not been munificent in this blessing, but neglect had strengthened natural propensities, like a fair garden which is allowed to be overrun with weeds.

If he is blest with health, he cannot enjoy it, from the fretful contradiction of her temper; if he has to labor with care and anxiety, his home is always hateful to him; if he advises her is treated with neglect; if he admonishes her is threatened with displeasure; if he raises his voice in anger, he is assailed with tenfold violence—his servants refuse to remain with him—his friends will not sacrifice their comfort to her splenetic humors; she is unhappy herself, and makes every one unhappy around her, while her husband, driven to other sources of enjoyment, too frequently plunges into dissipation and ruin, because he cannot find that happy retreat which his ardent fancy had painted. A bad temper, therefore, in woman, poisons all happiness and turns her milk to gall; blights her youth, and brings on premature, fretful old age, pall all her enjoyment, banishes her friends, and renders her home comfortless and barren. Far different is the ripe, rich harvest of a home made bright and happy by the sweet temper and mild deportment of an amiable wife, who, if afflictions cross her husband abroad, finds comfort and consolation in his domestic; is happy in a company whose temper is like the silver surface of a lake, calm, serene, and untroubled. If he is rich, his admiring friends rejoice in his prosperity, and delight in his hospitality, because all around is light, airy and sunshine; if he is poor, he breaks his crust in peace and thankfulness, for it is not steeped in the waters of bitterness. An amiable temper is a jewel of inestimable value in the sum of earthly happiness, because with that alone, the whims of a cross husband may be subdued; many vices may be overcome; the boisterous may be tamed; the unruly conquered; the fretful tranquilized; and the hurricane softened and hushed, as the mild zephyr that sweeps o'er the honey-suckles under the casement.

NEW FALL GOODS.

ROBERT WILLIAMSON,
Tailor and Draper

WOULD inform his friends and customers that he has just received a new and extensive assortment of FALL GOODS, consisting of Broad-cloths, Cassimeres, Vestings, Trimmings, &c.

—AMONG WHICH MAY BE FOUND—
BROADCLOTHS—Black, Blue, Brown, Olive, Invisible-Green, Adelaide, Oxford and other mixtures.

—ALSO—
A good assortment of Drab and Olive Petershams, Lion-skins, Duffels, Kerseys, &c.

CAMELTS—A good assortment of imitation and Morino Camlets.

VESTINGS—A general assortment, select patterns.

TRIMMINGS of the best quality kept constantly on hand.

Ready Made Clothing—A good assortment of ready made clothing constantly on hand and warranted good and cheap.

All of the above articles will be sold CHEAP, or made up to order at short notice for CASH.

Gardiner, Sept. 25, 1834. 89

FOR SALE OR TO LET.

THAT well known establishment, called the "Ramsell Place," situated at BOWMAN'S POINT in Gardiner, is now offered for sale. The premises consist of Twenty one acres of good LAND under a high state of cultivation, with a large HOUSE and OUT BUILDINGS. It is upon the banks of Kennebec River within 3-4ths of a mile of the centre of Gardiner Village; and is one of the most pleasant and eligible situations for a sea-faring man, merchant or mechanic in the vicinity. Those wishing to purchase are invited to examine for themselves. Terms liberal. Apply to EZEKIEL MARSHALL near the premises or to the subscriber in Bangor.

SAMUEL RAMSDELL. 6m. *33

September 15, 1834.

NOTICE.

ALL persons indebted to the subscriber are hereby notified to settle either by CASH or NOTE without further delay.

Those who do not comply with the above request previous to the 1st of November next, will positively find their accounts with a lawyer.

L. L. MACOMBER. 6m.

Sept. 4, 1834.

Paige's New Work.

B. B. MUSSEY has just published 'Selection from Eminent Commentators who have believed in Punishment after death, wherein they have agreed with Universalists in their interpretation of Scriptures relating to punishment, by LUCIUS R. PAIGE, Pastor of the first Universalist Society in Cambridge.'

—All orders for the above work addressed to B. B. MUSSEY, 29, Cornhill, Boston, will receive prompt attention. 3f

HITCHCOCK'S

Newly Invented Snuff.

FOR the cure and absolute relief of Catarrh, diarrhoea of the Head, weak-eyes, nervous head aches, falling sickness fits, and Infants troubled with snuffles, partial shocks of Palsy, &c. &c.

Prepared and sold by F. G. COOK, AUGUSTA, Maine. For Sale by JAMES BOWMAN, Apothecary—Agent for GARDINER, Maine.

Price 25 cents and 17 cents. 29

PRINTING executed in the neatest manner and on the most reasonable terms at this Office.

THE CHRISTIAN FRIEND.

SHOULD the plan be approved by our friends generally, the publisher of the Christian Intelligencer will issue from the Office of that paper, a periodical entitled "THE CHRISTIAN FRIEND," devoted to the dissemination of the doctrines of the final purification, holiness, and happiness of the whole family of man.

The plan upon which he proposes to conduct The Christian Friend, is as follows: It will contain brief discussions and Essays maintaining the truths of the "glorious gospel of the blessed God." Explanations of passages of Scripture which are supposed by Unitarians to be inconsistent with faith in the "restoration of all things." Scriptural illustrations. Occasionally Sermons; Moral Essays and Tales calculated to strengthen the faith in the true gospel, promote morals and enlighten the understanding; Religious Intelligence; Poetry; Biographical Sketches, &c. &c. Acronyms controversy will be scrupulously excluded, and nothing shall find a place in its columns calculated to give pain or just cause for offence to any individual of any sect or denomination. "The Christian Friend" will be conducted with particular reference to the tastes, inclinations and pursuits of females and youths, but we trust it will not be devoid of interest to masculine minds of every age and grade.

It will be published once a fortnight on a whole sheet of fine paper a trifle smaller than the sheet on which the Intelligencer is issued, and will be printed in the quarto form; that is, each paper will be folded once more than the Intelligencer and will therefore consist of eight pages. This mode of printing and publishing is adopted in order to save postage, as the postage on a whole sheet is no more than on a half; and a paper issued once a fortnight on a whole sheet will not of course, subject a subscriber to but half the postage annually which it would if issued weekly on a half sheet. Besides this, much more reading matter will be inserted in the course of the year, as the space occupied by the title, terms, &c. will be but half as great as though published weekly.

The price will be one dollar per annum, in all cases to be paid in advance. This must be an invariable rule.

To induce a general circulation of the paper the publisher will himself pay the postage on packages containing not less than ten papers. That is, if any company or individual will forward to him, free of expense, ten dollars, or a larger sum, he will send to such company or individuals free of postage, as many papers as there may be dollars, for one year. And as a further inducement to circulating the "Friend" any individual who shall order and pay for twenty papers before the publication of a copy of *Whittier's "History of Universalism"*—and some other Universalist Book or Books of equal value for every additional ten copies so ordered.

The publication of *The Christian Friend* will be commenced so soon as such an expression of our Christian friends opinions shall have been received, as will warrant us in the belief that the plan is favorably viewed.

It will be proper here to remark, that most of the matter that may appear in *The Christian Friend* will also be inserted in the Christian Intelligencer.

Gardiner, July 16th, 1834.

HYGEIAN MEDICINE.

THE undersigned has the sole General Agency for the United States, of that valuable Medicine, known as *Hygeian Vegetable Medicine*.

The unparalleled success which has attended the use of this Medicine for the period that it has now been before the public, is the surest pledge that can possibly be given of its highly valuable properties. As a remedy for general application, in purifying the Blood, and producing a healthy action through the entire range of the System, it probably stands unrivalled. The Pills have been found eminently useful in the following, among other Complaints, viz., Quinzy, Dyspepsia, Headache, Cough, Catarrh, Colic, Cholera, Bilious Colic, Gravel, Piles, Jaundice, Consumption, the various kinds of Fever, Fever and Ague, Scrophulous, Syphilis, Palpitation of the Heart, Rheumatism, &c. &c. The use of a single Dollar Package will in most cases convince a patient of their beneficial properties. Indeed a fair trial of them, in accordance with the directions accompanying each package, is the only recommendation they need.

From a personal trial of the Medicine, its general use in his family for two years, and observations of its beneficial effects in others, through his circle of acquaintance, the undersigned can recommend it to the public with the most perfect confidence. By this he does not mean to be understood that it will restore the dead to life, but that he knows it, from actual experience and observation, to be a valuable combination of curative properties.

The Medicine is put up in packages of \$1 each, with a pamphlet comprising a brief treatise on the origin of disease, and very full directions for the use of the Medicine.

Applications for Agencies, (post paid,) must be accompanied by the most unexceptionable references—in the city so far as is possible. All orders addressed, L. H. FLEMING, at the General Agency Office, No. 2, Marble Building, Chatham-Square, foot of Bowery, NEW YORK, or to the undersigned, at the same number, will meet with prompt attention. P. PRICE.

34 6m.

PROSPECTUS OF THE

Gazetteer of Maine.

NOW in press, and will soon be published, "A Gazetteer of Maine," compiled from the best sources of information, from several volumes already published, and from original papers prepared expressly for the purpose. This work will contain a sketch of the early History of Maine, a description of its counties, towns, rivers, mountains, and all the useful matter generally comprised in works of the kind. The whole will pass under the inspection and review of able judges, and assurance is given that the work shall be full, complete and correct. We are aware that there has been imposition and deception in book publishing, and I wish to say that no subscriber will be required to take the book when published, unless he is entirely satisfied with its appearance. It is absolutely necessary that subscriptions sufficient should be obtained to cover the expense, which will be considerable.

JAMES BURTON, JR.

Conditions.—This work will contain about five hundred and fifty pages, printed on good paper and new type, and well bound, and will be delivered to subscribers at two dollars per copy, and the price will not be reduced.

Editors in this State who will insert this prospectus in their paper a few weeks, shall receive a copy of the work.

Any person who shall procure eight subscribers shall receive a copy gratis.

Bangor, April, 1834. 23

J. M. CROOKER,

WATERVILLE.

HAS just received from Boston, an assortment of *Universalist Books*, which he will sell at Boston prices, among which are the following:

Paige's Selections
Smith on Divine Government
Ballou on the Parables
Rayner's Lectures
Ballou's Examination
Modern History of Universalism
Ballou's 2d Inquiry
Winchester's Dialogues
Life of Murray
Hutchinson's Apology
Ballou's Sermons
Hell Torments Overthrown
Foster's Conversations
Latest news from Three Worlds
Christian Universalist
Davens Discussion
Convention Sermons
Cobb's Sermons
Reply to Haves
Appeal to the Public
Let Vol. Universalist
Ballou's Examination of Channing
Universalist Hymn Book
An assortment of Tracts.

Waterville, May 31, 1834. 23

FEATHERS

JUST received and for sale by
July 8, 1834. GREEN & WARREN.

THE GARDINER SAVINGS INSTITUTION.

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to by lending it to individuals. It is intended to do so by encouraging the industrious and prudent, and to induce unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD Wednesday of July, 18th inst. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug. next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeably to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year an extra income which has not been divided and paid will be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in accordance to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any deposit on any day, on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one week's notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any sect, and are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this is a safe investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to give bonds in such sum and with such securities as the corporation shall think suitable.

The officers are:

ROBERT H. GARDINER, PRESIDENT.

TRUSTEES,

Peter Grant, Esq., Hon. George Evans,
Edward Swan, Esq., Alfred G. Lathrop, Esq.,
Arthur Berry, Esq., Mr. Henry B. Hoskins,
Capt. Ebenezer Bennett, Mr. Henry Foxman,
Mr. Richard Clark, Capt. Jacob Davis,
Rev. Dennis Ryan, Geo. W. Bachelder, Esq.

ANSEL CLARK, Treasurer,
H. B. HOSKINS, Secretary.

Gardiner, July 3, 1834. 25

LOVEJOY & BUTHAN,

RESPECTFULLY inform their friends and the

public, that they have commenced the

Saddle, Harness, Collar and

Trunk Making Business,

Between the two Hotels in Gardiner, on Water-street,

At the Sign of the Horse.

Where they will keep constantly on hand and for sale, Gentlemen's Riding SADDLES made of the best Southern Stock. Likewise, common Saddles, made strong and durable for country service.

Sleigh Harnesses, some very elegant with Patent Pads and Blinds to match.

All kinds of Plated HARNESS made of the best oak tanned Leather; Black, Brass and Potted mounted, and made of Southern Leather. Also, Harness Portmanteaus, Post and Saddle Bags, Carriage Boxes and Belts and all kinds of Equipments, and an assortment of WHIPS.

The above articles will be sold cheap for CASH, country produce or on approved credit.

Old Chaises and Harness repaired on the shortest notice.

Gardiner, June 25, 1834. 26

The New-Yorker.

UNDER this title, a new Literary Journal, of the largest imperial size, was issued by its subscribers on Saturday, the 22d of March. Its leading features are as follows:

"THE NEW-YORKER" is equal in size and execution to any of the literary weeklies of this city, and at the same time afforded at a much lower rate than the cheapest of them. It will combine more completely than any of its immediate rivals the distinguishing characteristics of a literary journal with those of a regular and systematic chronicle of passing events. It is designed to commend itself to the general newspaper-reading community, and to the lover of literature, the devotee of business, and the gleaner of intelligence. It will contain—

1. *Literature of the Day*—embracing Reviews of New Publications, Original Tales, Essays, Poems, &c. with selections from the whole range of English and American periodical literature.

2. *General Intelligence*—comprising the current News of the Day, Foreign and domestic, whether civil or political—carefully avoiding, however, the least semblance of partisan bias in politics, and confined strictly to the presentation of a general and impartial account of the movements of all parties whatever, without discrimination and without the exhibition of personal preference.

Should their journal receive the approbation and the support of the public, the undersigned pledge themselves to spare neither exertions nor expense to render its literary character and general interest at least equal to those of its contemporaries; and, whatever may be the measure of their encouragement, they confidently assert that it shall be excelled by few in quantity of matter, or in the variety, and originality of its contents.

H. GREELY & CO.

New-York, March 22, 1834.

Conditions.—The New Yorker is published every Saturday morning, on a large imperial sheet, containing twenty-four wide, of closely printed column, at Two Dollars per annum, payable in advance. If delayed till the end of the second quarter, 50 cents will be added. Any person procuring six subscribers and forwarding \$10 free of postage, will be entitled to the reward for his trouble, and in the same proportion for a larger number. Companies uniting in a remittance will be supplied on the same terms.

Postmasters, Bookellers, and General Agents for the circulation of periodicals are respectfully solicited to interest themselves in our behalf, and are hereby assured that they shall in all cases receive the highest remuneration which the low price of our paper will enable us to give.

Subscriptions received at the Gardiner Bookstore by Wm. PALMER.

Saw Mill Gear.

TO be sold low the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. RAG WHEELS and also a MILL CHAIN 100 feet in length.

The above will be sold together or separately.

H. B. HOSKINS, Agent.
Gardiner, June 30, 1834.